

FORTY FOUR

# QUERIES

Propounded to all the  
Clergy-Men of the LITURGY,  
BY

One whom they trained up in, and according to the best things  
set forth in the Book of

## COMMON-PRAYER.

Concerning the which these Queries are, for the satisfying of  
the unsatisfied, and for the uniting and preserving of  
Peace among the People.

Wherein also, first are shewed eleven Reasons why these  
Queries are Proposed.

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Written by one that hath learned ( as he was taught ) to forsake  
the Devil, and all his works, the vanities of the wicked World,  
to hold the true Christian-Faith, and to keep God's holy Will  
and Commandments, & walk in the same all the days of his life.

For the which only, and for no other Cause, he having suffered  
several cruel, long close Imprisonments, Cold, and Nakedness,  
with many Stripes, and divers other Abuses, Hardships, and  
Dangers for the space of five-years, by such Rulers, and under  
such Powers, as denied the *Common-Prayer*; and doth likewise  
now suffer as [or more] unjustly by such Rulers, and under such  
Powers, as do again own, and profess the *Common-Prayer*, which  
teacheth to hurt no body by word nor deed; and therefore doth  
he leave it unto those, to consider what Reason or Equity it is  
he should suffer now by them also, only for professing and pra-  
ctising the chiefest things which they themselves ( or them of  
their own way ) did teach him, and bind him to observe.

*Humphrey Smith.*

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LONDON, Printed for the Author, 1662.



*To all, and every of the Clergy-men of the LITURGY, these.*  
 Upon these good Grounds, and just Causes, and weighty Reasons, are these following things (with Integrity of heart)  
 Propounded unto you.

1. **B**Ecause your manner and way of Worship, and practise in many things, hath been these twenty years by many Zealous persons very much questioned; who ought to be satisfied, or Rapt by sound Arguments and Doctrine, and words of Scripture-Truth; or else a true Reconciliation in the hearts and minds of both, cannot easily be.

2. Because it is most agreeable to the Law of God, and most according to the commands of Christ, and doth most suit with the Doctrine and Practise of the Apostles; and is professed even by you in the Book of *Common-Prayer*, *To love thy neighbour as thy self, and not hurt the body of any man by word or deed; to love enemies, to do good unto all; and to convince gain-sayers with sound Doctrine, and words that cannot be condemned;* rather than to inflict great punishments upon mens bodies, and forfeitures of outward goods, because of a principle in the inward mind, which is not removed thereby.

3. Because that Heresie is first occasioned by the devil, whereby the mind is mistaken, or misled, and then prompt on in the same by a spiritual motion, which worketh in the spiritual Wickedness, which is of another nature and being than the visible Body (simply considered) in which it acts, or than the outward goods. And therefore the Power of God, and the Spiritual Weapons, and the continual exercise thereof, is to stop, overcome, and remove that, which the taking away of carnal goods, and casting into carnal prison (neither yet a carnal Commandment it self) can do.

4. Because it is no less than the duty of a true Minister, to render an account of the hope that is in him, unto him that asketh.

5. Because twenty years ago there was not such a necessity of enquiring into those things, as now there is; forasmuch as then your way was going down, and now coming up again; and that then there were not so many unsatisfied so much about such things, as now there are.

6. Because divers things and opinions in the minds of many, hath within these *twenty years*, been more *largely* contended about and opened, both in open Conference, Discourses, Writing, Print and Practice, than in some Ages before, whereby in *twenty years* time, you might be learned therein, and so know the better how (now) to return the more readier Answer thereunto:

7. Because now *you* are (as it were) upheld under both Arms, (with Law on the one side, and Armed men on the other) that so *you* need not be afraid, but may with more boldness answer to such things, than in the late *years*, when the powers of men ruled so much over *you*, that *you* durst not so openly contend for your Faith; nor answer such things, nor manifest and practise your Principles, as we do ours now in Bonds under you.

And again, as in respect of my own particular, and so in the behalf of others truly with me concerned in the same.

1. **B**ecause that I was taught, educated, and trained up in the very same things, which you practise and profess, and which yet among you your selves stand in force.

2. Because I now suffer Bonds this day as an Heretick, or as a Seducer, (as the *Mittimus* saith) who have to this very day, with the help of God's special grace, more and more endeavoured, and come to lead my life, and regulate my words, ways, and duty towards God and man, according to the best, most weighty, and chiefest things set forth in the *Common-Prayer*, according as I was by some of your own, Called Episcopal Divines, trained up, and without which they would not receive me into Communion with them; at which time I was by one of them encouraged (as by others at other times) to press on further, commending me for what I was then already come unto.

3. Because that ever since that time, unto this day, I have been pressing forward, and was never cast out from among them for so doing, (nor any thing else) as by any way of Excommunication, or any known Order or Rule used or owned by them; neither yet hath any one of them come to admonish me (from pressing forward) since that, to this day; neither can they well justifie rejecting of me, until after the second admonition, if they could prove I was an Heretick, Tit. 3. 10.

4. Because they did not tell me, neither did I ever learn out of the *Common-Prayer*, nor read in the holy Scriptures, That a man

man might persevere too much, or too far in the way of Holiness; or walk too much with God, or to be too much mortified, or leave sin too much, or be too holy, or too circumspect, or too just, or too upright, or too faithful to God and man, and walk and speak too much according to the Scriptures; or be too innocent, or too harmless, or be too much conformable to the Image of Christ, or be too much like unto Him, or too much cleansed by his blood from all sin whilst in this world, or walk too much in God's Commandments all the days of man's life.

*The Queries Propounded to you are These.*

**VV** Hether the late Reformers and Composers of the *Rites* <sup>\*Seeing in that</sup> and *Ceremonies* in the Book of *Common-Prayer*, were <sup>(before the Com-</sup> not themselves for *Liberty of Conscience*; <sup>mon-Prayer)</sup> which  
 If not, How are their own words true? <sup>showeth why some Ceremonies are abolished, and some retained, &c.</sup> These things were taken away which were most abused, and did burthen the Conscience.

If they were, Whether those that profess the *Common-Prayer*, and are against *Liberty of Conscience*, are not contrary to them? Like those who profess *Scripture*, and are contrary to that *Spirit*, by which they were given.

2. Whether those who profess the *Common-Prayer*, and prescribe things to those whom they own not as their own people, but persecute them as Hereticks, and do think it not convenient, neither will allow every people who are not their own, or one with them in worship, to use such things as they shall think best, to the setting forth of God's honour and glory, and to the reducing the people to a most perfect and holy living, &c. be not contrary to them that reformed the *Book of Common-Prayer*?  
 Seeing they said, *We condemn no other Nation, nor prescribe any thing but to our own people only; for we think it convenient that every Country, (and if so, then consequently every people) should use such Ceremonies as they think best, to the setting forth of God's honour and glory, and to the reducing the People to a most perfect and godly living, without Error or Superstition.*

3. Whether those that now profess the *Ceremonies*, and will not have other things put away, than they who reformed it, be not therein contrary unto them, and to their order, who said, *They should put away other things, which from time to time they perceived*

to be most abused? And whether they did not order, that not only abuses, and the things themselves that were abused, should be put away; and not only the things which they had put away because they were abused, but likewise other things, which from time to time they perceived to be most abused? And so whether these now that would have no other things put away but what they did, be not worse than them, and contrary to their order mentioned in the Margent.

4. Whether that *Confession* and *Repentance*, in that beginning with the words of *Almighty and most merciful Father*, &c. together with the *Absolution* and *Remission* of *Sins* following, be a true *Confession*, *Repentance*, and *Remission*, from the bottom of the heart? Or is it false and feigned?

If false is it not cloaked of more sin, and dissembling with God, and deceiving their own souls?

*Seeing they say (not the miserable sinners before they depart, as in the Letany?*

*Scripture* At what time soever a sinner doth repent him of his sin from the bottom of his heart, God will put out all his wickedness. And seeing they say, they should not dissemble nor cloak their sins. And seeing they confess, they have offended against God's holy Law, and there is no health in them, but are miserable offenders. And seeing that following is said to be the *Absolution* and *Remission* of *Sins*.

And if the *Confession*, *Repentance* and *Absolution*, be right and true, and from the bottom of the heart, and such thus pardoned, and so made clean, run after wards; and that again and again into the very same sins; whether they be not like the *Dog* and the *Swine* that turn to the wallowing in the *Mire*, and the *Vomer* again?

5. Whether after true *Confession* & *Repentance*, such may thenceforth live a godly, righteous, and sober life, and that pure and holy, according to the latter end of the *Confession* and *Absolution*?

6. Whether all such as have erred and strayed from the ways of God, were before they did so erre, made *Members of Christ*, *Children of God*, and *Inheritors of the Kingdom of God*? And whether any were made such *Members*, &c. but such as have tasted of the good Word of God, and the Power of the world to come? And whether such as have so tasted thereof, and after erre and stray from the ways of God, can be renewed again by *Repentance*?

If not, is not their *Repentance* false, or not effectual like *Esau's*?

If true, how then is the *Scripture* true, seeing it speaks as aforementioned, of not being renewed by *Repentance*?

7. Whether such as were made *Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven*, and are now erred and strayed from the ways of God, so that they are miserable offenders, and that against God's holy Law, (as themselves confess) can then, in that state, and that very hour *sing unto the Lord, and heartily rejoice, and come before God's presence with thanksgiving?* And whether such miserable offenders are the *People of God's Pasture, and the Sheep of his Hands?*

8. Whether all such, as in the beginning of the *Lotary* do themselves acknowledge four times over, *that they are miserable sinners*, can call God their Father, by saying, *Our Father which art in Heaven?* Or can such miserable sinners make others the children of God, by sprinkling a little water upon their faces? And whether God hath such fourfold miserable children? Or, are those that are truly the children of God, at the same time in such a four-fold miserable estate? Or, are such miserable men truly the Ministers of Christ?

9. Whether God's people may be delivered by him from all these things following, that is to say, *from all evil & mischief, from sin, from the crafts and assaults of the Devil, from God's wrath, and from everlasting damnation; from all blindness of heart, from pride, vain-glory and hypocrisie; from envy, hatred and malice, and all uncharitableness; from fornication, and all other deadly sin; from all the decits of the World, the Flesh and the Devil?* And whether such as are delivered from all these things, be not delivered from all sin? And then are not such free without sin? If not, then what sin is it they are guilty of, who are truly delivered from all these? And whether such as pray to be delivered from all these, and do not believe that they shall be so delivered, do not therein sin against God, and so in stead of being delivered out of sin, (by their praying) add sin unto sin, being it is written, *Whatsoever is not of faith, is sin?*

10. Whether shall I own that man, as Christ did, and believe him, who said, *We know that God heareth not sinners*; or else miserable offenders, who in their prayer say, *We sinners, do beseech thee to hear us, O Lord*; and to believe that the Lord doth hear them, though their continual fruits, and the Scripture, testify otherwise?

11. What and where is the way of truth, which all such as have erred, and are deceived, are to be brought into, seeing when one sin was committed, the creature was deceived, and if deceived

See Lottery 6, 7, 8. Particulars.

See Lottery the 14. Particulars.



See Le-  
tany the  
26. Par-  
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and in sin, then unclead, and no unclean thing shall enter into the kingdom of God? And whether Christ who is the way and the truth, be not in the kingdom of God? And whether all such as are not only yet unfaved from their sin, but are miserable offenders, & that against God's righteous Law, and yet in the same nature, way, words, worship and practise, as were their fore-fathers, whom they confess were in iniquity, have not all these erred, and are yet deceived, seeing Christ saved his from sin? And whether such do yet rightly know the way of truth themselves, which they should be brought into, in which there is no sin?

See Le-  
tany the  
31. Par-  
ticular.  
Job. 1. 9.

12. Whether all men are capable of the mercy of God? And whether Christ hath not lighted every man that cometh into the world? And whether God doth shew to all men that be in error, the light of his Truth, to the intent they may return into the way of righteousness, according to the Collect appointed for the 3d. Sunday after Easter? And whether the Word be not the Truth, Joh. 1. 17. And is not the Word in the heart? And hath not God shewed that to all men, though they be in Error?

See the  
Collect  
for the  
first Sun-  
day in  
Advent.

13. Whether men may (with the help of God's grace) cast away the works of darkness, and put on the Armour of Light now in the time of this life? And whether the works of darkness be not sin, the works of the Devil? And whether the Armour of Light be not the Power of God? And whether the Power of God be not sufficient to defend from the Enemy and his power, and the Devil and his works?

See the  
Commun-  
ion next  
after the  
Creed &  
Homily.

14. Whether those that in this Life have put on the Armour of Light, are not to let it shine before men, that God may be glorified? And whether it be not for God's glory, when his people are by the Light defended from all the works of darkness? And whether those that now deny the Light, and would hinder the children of Light, from letting their light shine before men (which saveth them from sin) be not themselves against the Common-Prayer, & the late Reformers of it, against God, Christ & Scriptures, seeing that God is Light, & Christ said, I am the Light; and the Scriptures testify of him that is the Light, who commanded his, to let their Light shine? And then, Is he a man, or riseth about below the principle of a man, who hideth his Light under a bushel?

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lick hap-  
piness about  
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15. Whether any men in their youth, infancy or full age, may forsake the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, & carnal desires of the flesh, so as not to follow nor be led by them, and afterward keep God's holy will and commandments, and walk in the same all the dayes of their



If they may, why should they not profess the same, And not be counted boasters by such as taught them so? And why may they not live in the same, without being persecuted for it, by such as bound them to it?

If they cannot, why is it that they are forced to promise, and vow so to do?

16. Again, whether they that Minister this Promise and Vow unto others, have themselves in all things performed the same? viz. Whether they themselves, who impose this upon others, do forsake the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they themselves do not follow, neither are led thereby, but do keep God's holy Will and Commandments, and walk in the same every day of their own lives?

If they do, how is it that their faults appear otherwise, not only in vain pomp and covetous desires, (like Belshazzar), but also in covetous practices, worse than Belshazzar's?

If they do not, then whether therein they are not just like the Scribes, Pharisees and Hypocrites of old, who laid heavy burdens upon the people, but themselves would not move them with one of their fingers.

17. Again, if any men in youth, infancy or full age, do attain so far in their own particulars, to forsake all the things aforesaid, (which indeed includes all sin) whether they can safely, & with a good Conscience, promise and vow for another, that he shall do the like, ifering aforesaid, is but an Infanta. And whether all Infants in England be elected, and are of the faithful Seed? and whether any but God's elect can perform the Promises & Vows aforesaid?

If not, why should the people be forced to make such Vows which cannot be kept, and be constrained and taught to tell yee in the presence of God, by saying, *We forsake them all*, if they nor the Child do not so?

If they do, let God's Witness in their Consciences answer, which will shew the truth of the matter.

18. Again, whether it is good or evil for people to forsake the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and carnal desires of the flesh, so as not to follow, nor be led by them, and then to keep God's holy Will and Commandments, and walk in the same all the days of his life?

If evil, why are they bound and taught so to do?

See fur-  
ther in  
public  
Baptism.

19. If good, why are many this day persecuted and imprisoned only for so doing?

20. Whether the *old man* in people or children may be so buried, that the *new man* may be raised up in them? If not, why have the Priests prayed so many years together?

If it may be so, why may not such then profess the *new man* raised up in them, without being called *Heretics* for so professing?

21. Again, if the *new man* be to be raised up in people when they are in infancy; then whether it be not to be raised up in another time, or some other time of their life, if it be not raised up in their infancy? And then whether they be not true labourers, who labour to raise this up in people? And whether they be not effectual Preachers who do thereby raise it up in people? And whether this *new man* be not Christ? And if he be not raised up, whether the Preaching be not vain, the Faith vain, or the people continuing in their sins, that being not raised up in them, which is to save from sin? And whether this *new man* is not in people & children before it be raised? And is not the *new man* the second Adam? And is not that the Seed, which if we had been left without, we had been as *Satan*? And is not the Seed sown in all sorts of ground? And is not the seed Christ, which is still in the world, though not known by the world, & who lighteth every man that cometh into the world? And is not this the Truth (Christ) which God desireth in the inward parts? *Psal. 51. 6.* and is not this the truth which is promised to spring out of the earth? *Isa. 53. 11.* and was not the *first man* made of the earth? & are not all people descended from him, and so of the earth? and whether it be not unreasonable that many hundreds should be persecuted chiefly for professing this, and that by such who taught them so to profess, & for witnessing, speaking and writing of the *new man* raised up in them, and for living uprightly according therunto?

22. Whether children or People (who have the *new man* raised up in them) may have all carnal affections die in them, and come to know all things belonging to the Spirit (not only) to live (but also) to grow in them?

If not, why are they deceived with these fair speeches?

If they may, then who are most agreeable therunto, and the best Christians, they that only talk of, and profess these things effected inwardly, and yet deny that any live in it; or them that are come unto, and do truly know, and live in the possession of these things within them?

22. Whether the *new man* be not the *second Adam*, the quick-  
ning Spirit? And if it be, whether as many as are truly led there-  
by, (it being within them) be not the Sons or Children of God?  
And whether there be any other that be the children and Sons of  
God, but only such as have this *new man* raised up in them, and  
are truly led thereby?

23. Whether all the Children these late hundred years, that were  
baptized, were regenerated when a little water was sprinkled up-  
on their faces, though it were done by such a Priest who himself  
was unregenerate, and either a proud, covetous, or dishonest man.  
If they were, or the most part of them, how then did they come  
afterwards to be unregenerate, seeing that since their Infant-  
Baptism most are looked upon to be, and by their fruits do indeed  
appear in an unregenerate state? And whether in any age it can  
be improved by Scripture, that there were so many such young or  
old, first regenerated, and then unregenerated again?  
If they were not, how then are the Priests words true when he  
saith after he hath sprinkled them, *Saying now, dearly beloved Bre-  
thren, that these Children be regenerate?*

See fur-  
ther in  
publick  
Baptism.

24. Whether all, or any of those Infants these many hundred  
late years, whom the Priests say, were born in Original Sin, and in  
the wrath of God, did come to regeneration in their Infant Bap-  
tism, and were then received into the number of the Children of  
God, and heirs of Everlasting Life? was all this done for them,  
and did they truly come from the one state into the other, by ha-  
ving a little water poured on their faces, and by the speaking of  
these words, *When again he said to them thus, Give now, ni nam ydo*

See pri-  
vate Ba-  
ptism.

*I Baptize thee in the Name of the Father, and of the Son; and of  
the Holy Ghost. Amen.*

25. Ze being done by a man, who himself at another time, will con-  
fess with his own mouth, *That he is* (with the rest) *a miserable  
sinner*; and how can an old miserable sinner, make a young Child  
church member?

26. Whether all Children (so sprinkled) on the most part of  
them, were made Members of Christ, Children of God, and In-  
heritors of the Kingdom of Heaven?

See Cas-  
ebism.

27. If not, whether it be not pity that so many young and Children  
should be taught and trained up to speak that which is untrue,  
whilst they are so young, in saying they were made so, when they  
were not, and likewise to be deceived thereby all the days of  
their lives?

If they were made so, how shall a reasonable man be persuaded from any good reason of Scripture proof, that they are afterwards dismembred from Christ, separated from God, and dis-inherited out of the Kingdom of Heaven? And when did Christ lose his Members, or God his regenerate Children, or his Kingdom the Inheritors thereof?

26. How can such make others the Members of Christ, who are not so themselves? And whether Christ hath any *miserable Members*? and if *no sensible sinners* pretend to take upon them to make others the Members of Christ, and receive wages for it, and yet do it not? Whether such are *unlawful deacons*?

27. Whether the Priests that say they are *miserable sinners*, and *miserable offenders*, be really so, or not?

If not, are not they miserable liars in so saying? If they be, whether they that are *miserable sinners*, and *miserable offenders*, can make others so free from all sin and misery, as the Members of Christ, in whom is no sin, who were as miserable as themselves, if they were born in Original Sin, and in the wrath of God.

28. Whether Children were not first taught their duty towards God, before their duty towards their neighbour? And whether all such are not still in the first place to obey God, and secondly to love their neighbour as themselves? and so, whether obedience to God is not still to be preferred before obedience to man, though his Neighbour? If not, why were they so taught?

If it be, why then do the teachers now seek to cause them to obey man in swearing, and many other things, rather than Christ; who said, *Swear not at all*, Mat. 5. Jam.

29. Whether Children are not taught (among other things) to hurt no body by word or deed, to bear no malice in the heart, to wipe the hands, the tongue, the body, and the desire, in not coveting any man's goods?

If this be right so to do, why do the Priests themselves do it, and instruct all Magistrates and people in the like, &c. suffer them that do so, and encourage them also to continue in the same?

If this be not right, why did the Priests teach it as when we were young? and whether be the Priests covetous, yea or nay?

30. Whether Children were not taught, that they could do little of themselves, nor walk in the Commandments of God, nor serve him, without his special Grace; and after in ano-

other place; that the Grace was inward and spiritual: And  
 so, whether God's special Grace, which is inward, is not much  
 more than the better, which is outward? *See how this is answered*

If it be not, why were those words written in the outward letters?  
 31. Again, if none can walk in the commands of God, nor serve  
 him without his special Grace, which is inward, then what man-  
 ner of walking or service is theirs, who of late have denied the  
 Grace which is inward; and them that are led by it, which grace  
 the Bishop in the Confirmation, prayeth to the Lord to defend  
 children with? It is nothing can be done of ones self without this  
 grace, and what this grace doth defend, and the apostle saith, *by  
 the grace of our Lord Jesus Christ*; and by grace ye are saved; and the Chatechism saith,  
 this grace is inward and spiritual; and also, why are so many per-  
 secuted this day for receiving this grace, and power by it, which  
 is inward, who walk in the commands of God, and serving him?

32. Whether Children were not taught, that this inward or spir-  
 itual grace was a death unto sin, and a new birth unto righteousness? *See Bi-  
 shopping.*

If so, then whether shall people esteem those *Common-Prayer*-  
 men to be rightest, who directed to the inward or spiritual grace, to  
 bring unto death unto sin, and a new birth unto righteousness, or  
 those men, who directed unto the letter which is a death unto holie,  
 or any thing else than is outward & visible; seeing the others di-  
 rected to that which is inward & spiritual, which the apostle said  
 saved them; and whether the same doth not save now? or whether  
 the grace of God hath not the same sufficiency in it self as it had  
 in the days of the apostles, or in the days of the late Reformers of  
 the *Common-prayer*? and whether those which have received this  
 inward grace, may not thereby increase in the same, and in the  
 Spirit more & more (according to that in the laying on of hands?)

33. If you will grant the Apostles words to be true, that the  
 man was not deceived, but the woman being deceived, was in  
 the Transgression, 1 Tim. 2. 14. then whether this be not dark  
 work, or works of darkness, to cause the man to worship the wo-  
 man, seeing they were both deceived, and in the transgression,  
 and so in stead of worshipping God, make him worship the de-  
 ceived transgressor? *See how this is answered*

34. If you will grant that man was not deceived, but the wo-  
 man (who was first in the transgression) Then wherefore is it that  
 man being first deceived by the woman, must now also worship  
 the woman? and whether this be God's Ordinance or not? And  
 did

did not God ordain, that man should rule over the woman? Gen. 3. 16. and why then did man ordain, that man should worship the woman? and when did God ever ordain that man should worship that which he had set him to rule over? *Ans.* If you will grant, that when *Peter* did openly contradict Christ in words, Christ esteemed him as a Devil, saying, *Get thee behind me Satan*, Mat. 16. 22, 23.

Then whether all the women you marry, do not more contradict Christ, both in words and actions, than *Peter* then did, and so in as bad or a worse state than *Peter* then was, and if so, then whether that man which is caused to worship such a woman, or a woman in such a state, do not therein worship one that was deceived by the Devil? *Ans.* But whether doth the man worship the woman, ye or may? If he doth, is it no Devil to worship that statue, or something else but God alone? *Ans.* If he doth not, why must he speak that lie, and so thereby serve the Devil, and so be constrained to worship the Devil one way, or serve him another?

27. Whether the man be not the head of the woman, and then, whether that which is head and above, must worship that which is under? and whether such a joining together is this, for the one to worship the other be of God? and whether God's People in time of Law or Gospel, were ever joyned together in such a Covenant? and whether it be not contrary to all Scripture and good understanding? and whether it be not time to have this put away, as is mentioned in the beginning?

*See Visitation of the sick*

38. Whether it be not a piece of gross apostacy and Popery, for proud covetous Priests, who are in divers sins, generally to pretend power to absolve the sick from sin, with these words, *I absolve thee from all thy sins*? and whether most of the same Priests will not themselves acknowledge, that they are miserable sinners and offenders? and can such forgive the sins of others, and cannot leave sin themselves? Or can they pull the mote out of anothers eye, before they have cast the beam out of their own?

39. Whether the Priest (though he is by his own confession a miserable sinner) doth absolve the sick from his sin, that so he is then free from it? or doth he not damn him?

If he doth, whether he doth not more for another, than God hath done for him? and then whence had he that power so to do? and whe-



whether any true Members of Christ can believe it?

If not, whether therein the Priest be not a most miserable, blind Leader of the blind, and a soul-deceiver of mankind, both at their coming into the world, by a pretended Regeneration, and at their going out of the world, by as false an Absolution? And whether ever there were any greater deceivers than these?

40. Whether the People that dye in their sins, and the Priests that live in their sins, be not therein truly Brethern together in iniquity, seeing the Priest saith at the burying of the dead, *Forasmuch as it hath pleased God to take our dear Brother here deceased?* See Buriall of the dead.

41. Whether the Priest do give God thanks for the safe deliverance of no other women but such as are Gods Servants? Or whether they are not to give God thanks for almost all women after Child-birth? And whether all women that they are to give thanks for, and do give thanks for, be the Servants of God, seeing they say, *Almighty God, which hath delivered this woman thy Servant?* Or whether most of the women they give thanks for, be not servants of sin, and led about with divers lusts? and whether it be not one thing to be a Servant of sin, and another thing to be a servant of God? See Chur- ching of women.

42. Whether the *new man*, which is within Children and People, be to be raised up in them, be not Christ? and whether Christ be not the Light? and whether he that is the *new man*, and the Light, be not the Way? and whether all they be not blind that know it not? And if Christ the Light, and the Way be so be known *within the hope of glory*, and that the Priests have caused Children and People, who were so blind they did not know it, to go out from that which is the *new man*, and the *Light*, and the *Way within*, and also teach them to go after, and walk in some thing *without*; whether such Priests have not themselves cursed themselves, or read the curse against themselves, and causing the people to say Amen to it, in saying, *Confid in him that maketh the blind to go out of his way.* See Com- mination.

43. Whether the Priests themselves have not put their trust in man, and taken one man and Protector after another, for their defence? and whether some of them have not been unmerciful, in taking more than ten times the value (in goods) of what themselves demanded from men? and whether some have not been Fornicators, and some covetous persons, and some slanderers, and drunkards, and many extortioners?



